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The Prophecy of Micah. By Arthur J. Tait.
New York: Scribner, 1917. Pp. vii+127.
\$0.75.

Dr. Tait's book is a homiletical and theological interpretation of the prophecies contained in the Book of Micah. It is not historical or critical in any sense of the word. The material contained in it is sane and practical, but little of it has anything to do with the text of Micah. The reader who wishes moral and spiritual stimulus will profit from a reading of the book, but let him not think that he is getting an interpretation of Micah.

The Psychology of Religion. By George Albert Coe. Chicago: University of Chicago Press, 1916. Pp. xvii+365. \$1.50.

One of the most valuable of the series of *Handbooks of Ethics and Religion*, published by the University of Chicago Press, is Professor George A. Coe's new *Psychology of Religion*. It does much toward increasing both the practical value of the subject and its capacity to contribute to a philosophical world-view; and these results are reached simply by the use of a thoroughly scientific method.

In the Preface he sets forth his own personal religious attitude. He puts aside all dogmatic authority, but holds that in the Christian religion we have the greatest of all stimuli, and one which proceeds from and points to reality. So he gets his inspiration from the Christian faith in the divine fatherhood and in human brotherhood, and works frankly with the Christian church. He seeks to be as free from mysticism as from dogmatism and finds the center of gravity of religion in the moral will. He holds to the rational possibility of faith in God and life after death, and conceives the ethical in social terms.

The author's method is that of functional psychology, but he interprets mental functions, not simply from the biological standpoint, but on the basis of the whole life of values. The definition of religion at which he arrives is that it is "the effort at completion, unification, and conservation of values." Religion so understood he distinguishes from ethics by saying: "When ethical value attempts its own ideal completion in union with all other values similarly ideal and complete, what we have is religion."

Three chapters of great importance are "The Religious Revaluation of Values," "Religion as Discovery," and "Religion as Social Immediacy." In these chapters special development is given to the view which runs through the whole book, namely, that religion is becoming more and more a constructive, progressive factor in social evolution. It is further brought out that religion, since its most comprehensive values are those of "personal-social self-realization," is

tending toward the establishment of "a democracy of God." And at the close of this section the author arrives at a conclusion that is of great significance for Christian theism: "In and through the choice of others' good as our own, which may also be called the identification of our will with theirs, the real existence of a common will, and even the personality of it, become convictions."

The chapter on "Prayer" is a remarkable combination of careful scientific analysis and helpful insight. The spirit of social democracy runs through all the author's interpretation of values. Taken as a whole this book will be recognized as one of scientific thoroughness, and of originality, and as a valuable contribution to the capacity of religion to serve social progress.

The Lure of Africa. By Cornelius H. Patton.
New York: Missionary Education Movement, 1917. Pp. xiv+205.

While disavowing "for the book any claim to erudition or completeness," Dr. Patton has given us the best introduction to missions in Africa that we have seen. It shows on every page full first-hand knowledge, and also for a volume of 205 pages its completeness is remarkable. Instead, too, of being a dry epitome its style "lures" the reader on until he comes to the closing optimistic words, "Forward now in God's name." He is a trained up-to-date missionary strategist; so we get the lay of the land all made clear by maps, illustrations, bibliographies, and index. After a personal word Dr. Patton gives a chapter showing why Africa is alluring. Then follow two chapters on Mohammedanism—its strongholds and its aggressiveness; another on strongholds of Christianity; still others on Africa's debit and credit account with civilization, the heart of paganism, and Africa the laboratory of Christianity.

All mission study classes in our churches should include this book.

But is not "lure" a rather overused word nowadays?

The Hebrew-Christian Messiah; or, The Presentation of the Messiah to the Jews in the Gospel according to St. Matthew. By A. Lukyn Williams. New York: Macmillan, 1916. Pp. xxii+425. \$3.50.

Vicar of an English parish, Hon. Canon of Ely Cathedral, and Warburton Lecturer in 1911-15, Dr. Williams here publishes his studies in the Gospel of Matthew, especially the christological teaching of the book. He undertakes: (1) to interpret the words of Matthew in the sense in which he desired the contemporary believers of his own race to apprehend them; (2) to expound the teaching of Matthew in relation to ourselves; (3) to present Christ

for acceptance by the Jews of today. Dr. Williams holds that this Gospel dates from immediately after 70 A.D. Its author was not the apostle Matthew, but some later Christian of the same race and mind. His purpose was to build up Jewish-Christians in the fear and love of the Lord Jesus Christ, explaining accurately his relation in person and teaching to the Old Testament and to the current Judaism; also to win Jews who had not yet become Christians to a faith in Jesus as their Messiah. The Gospel is based throughout on Jewish modes of thought and of interpretation.

Dr. Williams' exposition of the Gospel of Matthew proceeds as follows: Chapter 1 deals with the infancy, the forerunner, the baptism and temptation of Jesus. Chapter 2 interprets Jesus' relation to the Jewish parties of his day, especially the Pharisees, who are said to have lacked the one all-important quality of depth in spiritual religion. Chapter 3 discusses the miracles of Jesus, in all of which the author professes belief as supernatural events as described and understood by the evangelist, and as supplying evidence to the truth of his claim to be the Messiah sent by God. Chapters 4-6 present Jesus' teaching in relation to the Law of Moses and the traditional teaching of the scribes. Jesus used and assimilated what was best in the current ideas of his nation, yet no other man has spoken with so much originality of thought. He insisted on the permanence of the Law in its true meaning, and put forward ideal ethical demands. Chapters 7-9 expound the doctrinal meaning of the messianic titles "Son of David," "Son of Man," and "Son of God." Jesus fulfilled these Jewish conceptions of the person and work of the Messiah in a way that transformed by transcending them—he was and did all that they anticipated, only in a higher and larger way. Chapter 10 shows Jesus' attitude toward the current apocalyptic beliefs, chapter 11 presents the theological significance of Jesus' death as an expiatory atonement for the sins of men, and chapter 12 is on the resurrection faith of the disciples.

The attitude and the thought of the author of this exposition of the Gospel of Matthew are from first to last confessional. He holds that this Gospel "as it stands represents the truth about both the person and the teaching of the Messiah." He writes to confirm and increase "our knowledge of the Lord Jesus Christ, our blessed Savior and Redeemer." The historical Jesus was "the Christ of prophecy, the great Physician, the famous Teacher of the principles of the Law, the Davidic King, the perfect Man, Very God of Very God, the Inaugurator of the Divine rule, the willing Ransom, the Conqueror of the grave, who claims the obedience of the nations and is ever present with his people. Such are the lineaments of the portrait of the Hebrew-Christian Messiah."

Renaissant Latin America. By Harlan P. Beach. New York: Missionary Education Movement of the United States and Canada, 1916. Pp. vi+258. \$1.00.

In February, 1916, there assembled at Panama the most notable congress of men interested in evangelical Christianity in Latin America ever held in the western world. This volume presents in brief the problems, discussions, and conclusions of this significant assembly. The personnel of the gathering constituted 304 delegated representatives from 21 nations. During the nine-day session eight commissions presented carefully digested reports covering every phase of the missionary problem in these lands. That problem concerns 80,000,000 people, traditionally Catholic, a large percentage of whom, however, are steadily drifting from the church into indifference or infidelity. Protestantism includes some 250,000 communicants, with from two to three times as many adherents. There is today approximately one Protestant missionary to 40,000, and one Evangelical Christian to 311, of the population. Seventeen million Indians remain practically untouched by Christianity. Thus South America may be called the "neglected continent."

The needs of Latin America as outlined by the Congress include:

1. Increased facilities for Christian education to counteract an illiteracy embracing from 40 to 80 per cent of the population: more and better schools of every grade; Christian universities; a higher type of teachers fitted to cope with the materialism and skepticism of the age.
2. A Christian literature of high order.
3. Territorial readjustment to avoid overlapping.
4. The consolidation of denominational educational and evangelizing agencies.
5. The raising up of an adequate national leadership, and the establishment, ultimately, of a national church.
6. The unification of missionary agencies at the home base, and the mobilizing of larger missionary forces, both men and money.

Before adjourning, the Congress took steps to put into operation these and other recommendations.

The volume is a valuable contribution to a field too little known.

Roger Williams. By May Emery Hall. Boston: Pilgrim Press, 1917. Pp. xviii+212. \$1.25 net.

This interesting and well-illustrated little volume tells again the story of the life and work of Roger Williams, the first "apostle of soul liberty" upon this continent. The meager facts of his early life are narrated: his difficulties with